

The BEREAN.

THEY RECEIVED THE WORD WITH ALL READINESS OF MIND, AND SEARCHED THE SCRIPTURES DAILY, WHETHER THOSE THINGS WERE SO.—ACTS XVII. 11.

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TO MY SOUL.

Not on a prayerless bed, not on a prayerless bed,
Compose thy weary limbs to rest;
For they alone are blest
With balmy sleep,
Whom angels keep;
Not though by care oppress'd,
Or thought of anxious sorrow,
Not though in many a toil perplex'd
For coming morrow,
Lay not thy head
On prayerless bed.

For who can say, when sleep thine eyes shall close,
That earthly cares and woes
To thee may clear return?
Rouse up, my soul!
Stumber control,
And let thy lamp burn brightly;
So shall thine eyes discern
Things pure and slightly,
Taught by the spirit, learn,
Never on prayerless bed
To lay thine unblest head.

Bethink thee, slumbering soul, of all that's promised

To faith, in holy prayer:
Lives there, within thy breast,
A worm that gives unrest?
Ask peace from Heaven,
Peace will be given;
Humble self-love
Before the crucified,
Who for thy sins has died—
Nor lay thy weary head
On thankless, prayerless bed.

Lines sent by Miss Margaret Mercer to a nephew who had recently entered the Navy.

HOMILY AGAINST PERIL OF IDOLATRY.

SECOND PART.

Continued.

After this Leo, who reigned thirty-four years, succeeded his son Constantine V. who, after his father's example, kept images out of the temples; and being moved with the council, which Gregory had assembled in Italy for images against his father, he also assembled a council of all the learned men and bishops of Asia and Greece; although some writers place the council in Leo Isauricus his father's latter days. In this great assembly they sat in council from the fourth of the Idus of February to the sixth of the Idus of August, and made concerning the use of images this decree: It is not lawful for them that believe in God through Jesus Christ to have any images, neither of the Creator, nor of any creatures, set up in temples to be worshipped; but rather that all images by the law of God, and for the avoiding of offence, ought to be taken out of the churches. And this decree was executed in all places, where any images were found in Asia or Greece. And the Emperor sent the determination of this council, holden at Constantinople, to Paul, then Bishop of Rome, and commanded him to cast all images out of the churches; which he, trusting to the friendship of Pipine, a mighty Prince, refused to do. And both he and his successor Stephanus III. who assembled another council in Italy for images, condemned the Emperor and the council of Constantinople of heresy; and made a decree, that the holy images—for so they called them—of Christ, the blessed Virgin, and other saints, were indeed worthy honour and worship. When Constantine was dead, Leo IV., his son, reigned after him; who married a woman of the city of Athens, named Theodora, who also was called Irene, by whom he had a son, named Constantine VI., and dying whilst his son was yet young, left the regiment of the empire, and governance of his young son, to his wife Irene. These things were done in the church about the year of our Lord 760.

Note here I pray you, in this process of the story, that in the churches of Asia and Greece, there were no images publicly by the space of almost seven hundred years. And there is no doubt but the primitive church next the Apostles' time was most pure. Note also, that when the contention began about images, how six Christian Emperors, who were the Chief Magistrates by God's law to be obeyed, only one, which was Theodosius, who reigned but one year, held with images. All the other Emperors, and all the learned men and Bishops of the East church, and that in assembled councils, condemned them; besides the two Emperors before mentioned, Valens and Theodosius II. who were long before these times, who strictly forbade that any images should be made. And universally after this time all the Emperors of Greece, only Theodosius excepted, destroyed continually all images. Now, on the contrary part, note ye, that the Bishops of Rome, being no ordinary Magistrates appointed of God out of their diocese, but usurpers of Princes' authority, contrary to God's word, were the maintainers of images against God's word, and stirrers up of sedition and rebellion, and workers of continual treason against their sovereign Lords, contrary to God's law and the ordinances of all human laws, being not only enemies to God, but also rebels and traitors against their Princes. These be the first bringers in of images openly into churches. These be the maintainers of them in the churches; and these be the means, whereby they have maintained them; to wit, conspiracy, treason, and rebellion against God and their Princes.

Now to proceed in the history, most worthy to be known. In the nonage of Constantine VI. the Empress Irene, his mother, in whose hands the regiment of the empire remained, was governed much by the advice of Theodore, Bishop, and Tharastus, Patriarch of Constantinople, who practised and held with the Bishop of Rome in maintaining of images most earnestly. By whose council and entreaty, the Empress first most wickedly digged up the body of her father-in-law Constantine V. and commanded it to be openly burned, and the ashes to be thrown into the sea. Which example—as the constant report goeth—had like to have been put in practise with the Princes' corpse in our days, had the authority of the holy father continued but a little longer. The cause, why the Empress Irene thus used her father-in-law, was, for that he, when he was alive, had destroyed images, and had taken away the sumptuous ornaments of churches, saying, that Christ, whose temples they were, allowed poverty and not pearls and precious stones. Afterward the said Irene, at the persuasion of Adrian

Bishop of Rome, and Paul the Patriarch of Constantinople, and his successor Tharastus, assembled a council of the Bishops of Asia and Greece, at the city Nicea; where the Bishop of Rome's legates being presidents of the council, and ordering all things as they listed, the council, which was assembled before under the Emperor Constantine V. and had decreed that all images should be destroyed, was condemned as a heretical council and assembly, and a decree was made, that images should be put up in all the churches of Greece, and that honour and worship also should be given unto the said images. And so the Empress, sparing no diligence in setting up of images nor cost in decking them in all churches, made Constantinople within a short time altogether like Rome itself. And now you may see that come to pass, which Bishop Serenus feared, and Gregory I. forbid in vain—to wit, that images should in no wise be worshipped. For now not only the simple and unwise—unto whom images, as the Scriptures teach, be specially a snare—but the Bishops, and learned men also, fall to idolatry by occasion of images, yea, and make decrees and laws also for the maintenance of the same. So hard is it, and indeed impossible, any long time to have images publicly in churches and temples without idolatry; as by the space of a little more than one hundred years betwixt Gregory I. forbidding most strictly the worshipping of images, and Gregory III., Paul, and Leo III. Bishops of Rome, with this council, commanding and decreeing that images should be worshipped, most evidently appeareth.

Now when Constantine, the young Emperor, came to the age of twenty years, he was daily in less and less estimation. For such as were about his mother persuaded her, that it was God's determination, that she should reign alone, and not her son with her. The ambitious woman believing the same, deprived her son of all imperial dignity; and compelled all the men of war, with their Captains, to swear to her, that they would not suffer her son Constantine to reign during her life. With which indignity the young Prince being moved, recovered the regiment of the empire unto himself by force; and being brought up in true religion in his father's time, seeing the superstition of his mother Irene, and the idolatry committed by images, cast down, brake, and burned all the idols and images that his mother had set up. But within a few years after, Irene, the Empress, taken again into her son's favour—after she had persuaded him to put out Nicephorus his uncle's eyes, and to cut out the tongues of his four other uncles, and to forsake his wife, and by such means to bring him into hatred with all his subjects—now further to declare that she was no changeling, but the same woman that had before digged up and burned her father-in-law's body, and that she would be as natural a mother as she had been a kind daughter, seeing the images, which she loved so well, and had with so great cost set up, daily destroyed by her son the Emperor, by the help of certain good companions deprived her son of the empire; and first, like a kind and loving mother, put out both his eyes, and laid him in prison; where after long and many torments, she at last most cruelly slew him.

In this history, joined to Eutropius, it is written, that the sun was darkened by the space of seven days most strangely and dreadfully; and that all men said, that for the horribleness of that cruel and unnatural fact of Irene, and the putting out of the Emperor's eyes, the sun had lost his light. But, indeed, God would signify by the darkness of the sun, into what darkness and blindness of ignorance and idolatry all Christendom should fall by the occasion of images. The bright sun of its eternal truth, and light of his holy word, by the mists and black clouds of men's traditions being blemished and darkened, as by sundry most terrible earthquakes that happened about the same time, God signified that the quiet state of true religion should by such idolatry be most horribly tossed and troubled. And here may you see what a gracious and virtuous lady this Irene was, how loving a niece to her husband's uncles, how kind a mother-in-law to her son's wife, how loving a daughter to her father-in-law, how natural a mother to her own son, and what a stout and valiant Captain the Bishops of Rome had of her, for the setting up and maintenance of their idols or images. Surely they could not have found a meeter patron for the maintenance of such a matter than this Irene; whose ambition and desire of rule was insatiable, whose treason, continually studied and wrought, was most abominable, whose wicked and unnatural cruelty passed Medea and Progne, whose detestable parricides have ministered matter to poets to write their horrible tragedies.

And yet certain Historiographers, who do put in writing all these her horrible wickednesses, for love they had to images, which she maintained, do praise her as a goodly Empress, and as sent from God. Such is the blindness of false superstition, if it once take possession in a man's mind, that it will both declare the vices of wicked Princes, and also commend them. But not long after, the said Irene, being suspected to the Princes and Lords of Greece of treason, in alienating the Empire to Charles King of the Franks, and for practising a secret marriage between herself and the said King, and being convicted of the same, was by the said lords deposed and deprived again of the empire, and carried into exile into the island Lesbos, where she ended her lewd life.

To be concluded in our next.

A VISIT TO JERICHO.

Sunday, May 13th.—We passed the whole day at Jericho; but in consequence of various circumstances, it had less of the quiet repose of the Christian Sabbath than we could have wished; while the excessive heat gave us an uncomfortable specimen of the climate of Ghôr.

As we sat at breakfast, we learned that the Aga had called to pay us a visit; but he had gone away again on hearing that we were at our meal. We thought it better afterwards to return his civility; in order to have done with the matter of official courtesies as soon as possible. We went accordingly, accompanied by our Sheikh, and found the Aga in the narrow court of the castle; by the side of a reservoir, under a temporary shed or bower built up against the wall, preparing to set off in an hour for the country east of the Jordan, where he expected

to be absent a week. Several Badawin of the Adwân were present, a tribe inhabiting the tract across the Jordan, from the river to the summit of the mountains as far as Hesbân. This tribe had so misused and oppressed the Fellâhîn of the district, who dwell in the villages and till the ground in which the government is interested, that they had abandoned their dwellings and fled to the region of Kerak. The Aga had once been over in order to restrain the oppressions of the Bedwin, and induce the peasants to return; and he had now summoned the Adwân whom we saw, to attend him on a second excursion. His purpose was to afford protection to the peasants, so that they might come down from the mountains and reap the harvest in the plain; both for their own benefit and that of the government.

The Aga received us very courteously, and had his carpet spread for us in a better spot under the shed on the inner side of the basin. He was an active and intelligent Turk, with a thin visage and nose, and a European cast of countenance; he was probably an Albanian. Although exceedingly civil to us, in respect to whom he had received a personal order from the governor of Jerusalem, yet he certainly looked capable of any deed of cruelty and blood. Two persons were sitting by with their legs chained together; these were Christians from Ajlûn, who had been taken in some misdeed; they had been examined by the Aga, who had made out his report respecting them to the governor of Jerusalem. An old priest was also present, whom we recognized as one of our former friends at Taiyibeh. The Aga informed us, that the country around es-Salt, Ajlûn, and Jerash, was then quiet and safe, so that we could visit it without danger, if we choose; but the district around Kerak was still disturbed. He seemed gratified to meet with some one who could speak Turkish with him, and was quite communicative; gave us two cups of coffee, a degree of civility quite unusual; and said he had been expecting us for several days. He was ready, he said, to escort us to the Jordan; a kindness which we were very glad not to need; and told his officers to aid us in all we might desire during his absence. The garrison appeared not to consist of more than a dozen men, all Albanians.

A poetical traveller might find here materials to make out quite a romantic description of our visit. Here was the old tower or castle with its decayed walls, a memorial of the times of the crusades; the narrow court with a reservoir and fountain; and a bower erected over them to shield off the burning beams of an oriental sun. On the inside of the cool fountain, beneath the bower, the Aga and his visitors were seated on costly carpets, all wearing the Turkish or oriental cap and tassel; and he with a splendid sash, with scimitar, pistols, and dagger in his girdle. Opposite to us, on the other side of the reservoir, stood as silent spectators the wild fierce-looking chiefs of the Adwân, attired in the Keffiyeh and costume of the desert; near whom in strong contrast was seen the mild figure of the old priest of Taiyibeh in his dark robes and blue turban, and our own stately Khalib looking on with a subdued expression of scornful independence. Here and there round about was an officer or soldier with pistols and scimitar; behind, on our left, sat the two prisoners, who probably would have told us a far different story of their fortunes; one of them an old man with a long beard, pounding coffee; and near them another old man cutting up the green leaves of tobacco. Young slaves, some of them jet black, and others with fair intelligent countenances, were loitering about, bringing coffee and pipes, or presenting the snuff-box of the Aga to his guests; maidens came with water-skins, and having filled them at the fountain, bore them off on their shoulders; while around the walls of the court, beautiful Arab horses, gaily caparisoned for the warlike expedition, were impatiently champing the bit and pawing the ground. All was oriental in full measure; yet, with the exception of the horses, all was miserable and paltry in the extreme. The reservoir was a large drinking trough for animals in the midst of a stable-yard; the bower was a shed of dry cornstalks and straw, resting on rough crotchets; and the persons and garments of the people were shabby and filthy. So much for the romance of the scene.

Leaving the Aga, from whose further civilities we were glad to be relieved so easily, we passed out of the court; and observing some people threshing wheat a little east of the castle, we walked towards them. It was truly a scriptural harvest-scene, where the reaping and the threshing go on hand in hand. The people we found were our old acquaintances, the inhabitants of Taiyibeh, who had come down to the Ghôr in a body, with their wives and children and their priests, to gather in the wheat-harvest. They had this year sown all the wheat raised in the plain of Jericho, and were now gathering it on shares; one half being retained for themselves, one quarter going to the people of the village, and the remaining quarter to the soldiers of the garrison in behalf of the government. The people of Jericho, it seems, are too indolent, or, as it was said, too weak to till their own lands.

The wheat was beautiful; it is cultivated solely by irrigation, without which nothing grows in the plain. Most of the fields were already reaped. The grain, as soon as it is cut, is brought in small sheaves to the threshing-floors on the backs of asses, or sometimes of camels. The little donkeys are often so covered with their loads of grain, as to be themselves hardly visible; one sees only a mass of sheaves moving along as if of its own accord. A level spot is selected for the threshing-floors; which are then constructed near each other of a circular form, perhaps fifty feet in diameter, merely by beating down the earth hard. Upon these circles the sheaves are spread out quite thick; and the grain is trodden out by animals. Here were no less than five such floors, all trodden by oxen, cows, and younger cattle, arranged in each case five abreast, and driven round in a circle or rather in all directions over the floor. The sled or sledge is not here in use, though we afterwards met with it in the north of Palestine. The ancient machine with rollers, we saw nowhere. By this process the straw is broken up and becomes chaff. It is occasionally turned with a large wooden fork, having two prongs; and when sufficiently trodden, is thrown up with the same fork against the wind, in order to

separate the grain, which is then gathered up and winnowed. The whole process is exceedingly wasteful, from the transportation on the backs of animals to the treading out upon the bare ground. The precept of Moses: "Thou shalt not muzzle the ox when he treadeth out," was not very well regarded by our Christian friends; many of their animals having their mouths tied up; while among the Mohammedans, I do not remember ever to have seen an animal muzzled. This precept serves to show, that of old, as well as at the present day, only neat cattle were usually employed to tread out the grain.

Thus the wheat harvest in the plain of Jericho was nearly completed on the 13th of May. Three days before, we had left the wheat green upon the fields around Hebron and Carmel; and we afterwards found the harvest there in a less forward state on the 6th of June. The barley-harvest at Jericho had been over for three weeks or more. My companion had visited the place a few years before, and found the barley then fully gathered and thrashed on the 22d of April.

On inquiring of these Christians, why they thus laboured on the Lord's day? their only reply was, that they were in the Ghôr, away from home, and the partners of Mohammedans. At home, they said, they abstained from labour on that day.

Turning back towards the village, which lies west of the castle along the Wady, we met the Sheikh of the place, watering his young horse at one of the little streams that come down from the large fountain on the West, and irrigate the plain. He seemed intelligent; and gave us the names of several places in the vicinity. Of a Gilgal he knew nothing. One of the Adwân chiefs also came to meet us; of whom we inquired respecting his country. He pointed out to us again the Wady Hesbân, near which far up in the mountain is the ruined place of the same name, the ancient Hesbôn. Half an hour N. E. of this lies another ruin, called el-Al, the ancient Elealeh. Neither of these places was visible from Jericho. The same Sheikh pointed out also Wady Sha'ib coming down in the northern part of the recess of the eastern mountains, from the vicinity of es-Salt, and passing by the ruins of Nimrah, the Nimrah and Beth Nimrah of Scripture. Here, as I understood, is a fountain, corresponding to the waters of Nimrah. This Wady enters the Jordan nearly E. by N. from Jericho; and at its mouth is the usual ford of that river; where, as the Sheikh said, the water was breast high.

We now return through the village, which bears in Arabic the name of Erîba, or as it is more commonly pronounced Rehâh, a degenerate shoot, both in the name and character, of the ancient Jericho. Situated in the midst of this vast plain, it reminded me much of an Egyptian village. The plain is rich, and susceptible of easy tillage and abundant irrigation, with a climate to produce any thing. Yet it lies almost desert; and the village is the most miserable and filthy that we saw in Palestine. The houses, or hovels, are merely four walls of stones taken from ancient ruins, and loosely thrown together, with flat roofs of cornstalks or brushwood spread over with gravel. They stand quite irregularly and with large intervals; and each has around it a yard enclosed by a hedge of the dry thorny boughs of the Nûbk. In many of these yards are open sheds with similar roofs; the flocks and herds are brought into them at night, and render them filthy in the extreme. A similar but stronger hedge of Nûbk branches, surrounds the whole village, forming an almost impenetrable barrier. The few gardens round about seemed to contain nothing but tobacco and cucumbers. One single solitary palm now timidly rears its head, where once stood the renowned "City of palm-trees." Not an article of provision was to be bought here, except new wheat unground. We had tried last evening to obtain something for ourselves and our Arabs, but in vain; not even the ordinary Adas or lentiles were to be found.—Did the palm groves exist here still in their ancient glory, the resemblance to Egypt and its soil would be almost complete; as the repeated decay and desolation of Rehâh have raised it upon mounds of rubbish, similar to those of the Egyptian villages.

The village was now full of people in consequence of the influx of families from Taiyibeh to the harvest, many of whom had taken up their abode under the open sheds in the yards of the houses. The proper inhabitants of Rehâh were rated at about fifty men or some two hundred souls; but the number had been diminished by the conscription. They are of the Ghawârimeh, or inhabitants of the Ghôr, a mongrel race between the Bedawy and Hadrîy, disowned and despised of both. Here indeed they seem too languid and indolent to do any thing. Our Sheikh spoke of them as a hospitable and well-meaning people, but feeble and licentious, the infidelity of the women being winked at by the men; a trait of character singularly at variance with the customs of the Bedawîn. At our encampment over 'Aim Terâbel, the night before we reached this place, we overheard our Arabs asking the Khalib for a paper or written charm, to protect them from the women of Jericho; and from their conversation, it seemed that illicit intercourse between the latter and strangers who come here, is regarded as a matter of course. Strange, that the inhabitants of the valley should have retained this character from the earliest ages; and that the sins of Sodom and Gomorrah should still flourish upon the same accursed soil.

A streamlet from the fountain flows along between the village and the brink of the Wady on the South, which is here skirted by a thicket of Nûbk and other trees. The rill passed on near our tent, and then entered the court of the castle to supply the reservoir. Around our tent were several large fig-trees, whose broad and thick foliage aided to ward off the scorching beams of the sun. Among other trees close by was the Palma Christi (Ricinus), from which the castor-oil is obtained; it was here of large size, and had the character of a perennial tree, though usually described as a biennial plant. Another object near our tent also excited our curiosity,—a block of Stenite red granite, the fragment of a large circular stone lying partly buried in the earth. It was about two feet thick, and the chord of the fragment measured five and a half feet; the diameter of the stone when whole could not have been less than eight or ten feet. The circular edge was full of small round holes or indenta-

tions. Just by are the remains of a circular foundation, on which it perhaps once lay. What could have been the purpose of this stone, or whence it was brought, we could not divine. It had every appearance of the Egyptian Stenite; and if such were its origin, it could only have been transported hither across the plain of Esdraelon and so along the Ghôr.—Below the bank of the Wady itself were a few traces of former foundations; but nothing which indicated antiquity.

The climate of Jericho is excessively hot; and after two or three months becomes sickly and especially unhealthy for strangers. According to our Arabs, the sojourn of a single night is often sufficient to occasion a fever. Indeed, in traversing merely the short distance of five or six hours between Jerusalem and Jericho, the traveller passes from a pure and temperate atmosphere into the sultry heat of an Egyptian climate. Nor is this surprising, when we consider, that the caldron of the Dead Sea and the valley of the Jordan lie several hundred feet below the level of the ocean, and nearly three thousand feet lower than Jerusalem. The sun-to-day was sometimes obscured by light clouds; but in the intervals his beams were very intense. At 10 o'clock, as I sat writing under a retired and spreading fig-tree, near running water, with a refreshing breeze, a thermometer, which hung near me in the shade and in the full current of the breeze, stood at 80° F. A nightgale, "most musical, most melancholy," was pouring forth her song in the branches over my head. The heat in the tent, in spite of all our precautions, and notwithstanding the breeze and the partial obscuration of the sun, became at length insupportable. The thermometer at 2 o'clock rose in it to 102° while, at the same time, another hanging in the shade of a fig-tree stood at 91°. We spread our carpets under the fig-trees, first under one and then another as their shades changed, and found ourselves in this way much more comfortable.

We did not fail to peruse here the scriptural accounts of Jericho, its remarkable destruction by the Israelites under Joshua, and the perpetual curse laid upon him who should attempt to rebuild its walls. In our devotional exercises, we dwelt particularly upon our Lord's visit to this place; when, on his last journey to Jerusalem, having traversed the country east of the Jordan, he passed through Jericho, healing the blind and honouring the house of Zaccheus with his presence. As we read, we could not but remark, how much fewer, as well as more general and indefinite, are the topographical notices contained in the Gospels, than those preserved to us in the Old Testament.—Robinson's Researches in Palestine.

THE ITALIAN MOVEMENT.

From a Correspondent of Evangelical Christendom.

At the head of these improvements—the progress, as it is called—there is a body of middle aged men, still in the vigour of their intellectual faculties, who have passed through republican ideas in their youth, but who have gradually, with their years, seen things in a different light. These have a great influence on the rising generation; many of these men in Tuscany are the brightest ornaments of the country; a great portion of them are from other parts of Italy, especially from the Pontifical States, from whence they had fled during the misrule of Gregory XVI.

The University of Pisa is particularly distinguished by the talent of many of its professors. This year, for the first time, they have in their opening discourses touched largely on the political state of Italy, exhorting the young men to distinguish themselves as citizens and free men, by a love of order, and by the cultivation of their moral and intellectual powers; while their amusements ought to be manly exercises, and warlike training for the defence of their country; warning them, at the same time, not to mix themselves too much with the populace, or to encourage in the working classes a love of idleness, or insubordination. The horrors of the French revolution have been a lesson of experience not lost upon the present generation. Every excess, even of joy, is feared, as leading to popular licence, and this salutary caution has been, no doubt, greatly the means of preserving social order during these great changes.

There is something singularly remarkable in the spirit of brotherhood and free-masonry which has animated every Italian who breathes after the freedom of his country. Ancient animosities, private feuds, parish jealousies, obstinate prejudices, all have yielded to the cry of Italy's independence. They feel that it is only as a united body that they can attain greatness as a nation; and they have given a beautiful and unique example to the world of what can be done by union of principle and action.

I fear you may think this letter too exclusively political for the pages of Evangelical Christendom; but I consider this progressive movement as a part of a great work, which God himself is working in secret, and unknown to the abettors of liberty themselves. Already the signs of the horizon betoken the dawn of true and more precious liberty; and, as one of the most serious writers in the Patria (Lambroschini), says, in his paper of last Sunday, in an address to the priests, "But civil and political liberty, will it not soon stretch out into religious liberty? I answer, not only it ought, but it will, and soon too; and does this frighten you? Is this a danger in your eyes? Ought you not rather ardently to desire it? Should you not ask 'it of God and of men?' Pardon me if I exclaim, 'O men of little faith!' And in this liberty there is nothing to fear for the faithful. Who is there, in this age, I would ask, so corrupt of heart, or so darkened in mind, as to change the true religion of the heart for a slavish and formal profession, producing only exterior observance and conformity to human opinion, and full of hidden hypocrisy? Who would content himself with forms without life, contrived by men for theory only? And are there any who would not far rather prefer the living word of God in the soul, which, by a word of his love he can accomplish, and breathe into the freed heart of man? Oh no! we are not so foolish now, so profane; we plant and we water, and we acknowledge that God only can give life to the plant, and 'make it grow' (1 Cor. III. 6.) Not for that 'we would have dominion over the faith of any' (2 Cor. I. 24.) but because we know that 'where the spirit of the Lord is, there is liberty.' For this reason we do not fear liberty, either for religion, or for the